



THE INDIAN RECORDER



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DECEMBER, 1952



"For this day, is born to you a Saviour, who is Christ the Lord"
(Lk. II, 11)

*May the Infant Jesus
This Holy Christmastide
Give you priceless possessions
That long will abide,
His joy that is deeper
Than mere happiness,
And the gift of Himself
To cheer and to bless the NEW YEAR!*

THE INDIAN MISSIONARY RECORD

A National Publication for the Indians of Canada.

Founded in 1938

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Indian Education In Central Quebec

The Province of Quebec has a school-age Indian population of over 3,000 pupils; the native children in the Southern part of the province are fairly well taken care of. Many are privileged to attend such large and modern day schools as Caughnawaga's. But little over 1700 have school facilities.

Meanwhile the nomadic Indians of the Abitibi, Pointe-Blève, St. Augustine and Temiscamingue Agencies have had far less opportunity of sending their children to school. It is true that summer schools have been in operation at various points in central Quebec; however, the natives are forced, in order to make a living, to work in various lumber camps, away from home and a number of them spend several months every winter on the traplines.

Residential schools would solve the problem in a more adequate way for them. On the North shore of the St. Lawrence River, the new Seven Islands School did not take very long to prove that it filled a dire need. The Government is gratified indeed at the very numerous attendance at this new school.

Hundreds of miles further West a new Residential School is to be erected next year at Amos; this school will take care of a number of Indian pupils from the Abitibi and Temiscamingue Agencies.

The new Amos school, which should be in operation in 1954, will be filled as rapidly as the one at Seven Islands, from the surrounding reservations.

Immediate consideration should be given to the erection of other residential Schools in North central Quebec: one for the Pointe-Blève Agency, one for the Tête-de-Boule Indians of Manowan, Obedjiwan and Weymontachie, (the latter to be located either at Parent or Oskalanee) to take care of the needs of a rapidly increasing population.

Until these new Residential Schools are erected, facilities for summer schooling (four months—June 1st to September 30th) should be expanded. During the summer months the Indians live at home; they have been encouraged to do so through a well-developed housing program. However, during the other eight months of the year, they are, of necessity, nomadic. It is quite natural then that in the few day schools which are kept open all year, the attendance drops very rapidly. Families must be kept together and, owing to the prevailing conditions, it would be unreasonable to expect that the mother and children to stay at home, while the father is two or three hundred miles away, making a living.

We sincerely hope that, within the next ten years or so, the Province of Quebec will have acquired adequate educational facilities for the education of Indian children, in line with the other provinces of Canada.

Meanwhile the cooperation of every one concerned with the Indian's welfare is eagerly sought in the current rehabilitation program for the development of farming, timber and fur projects which are needed to stabilize the economic life of Quebec's natives.

The Apostle Of The Chippewas

DEVOTIONAL WORKS composed by Bishop Frederic Baraga (1797-1868), apostle of the Chippewas, are still used in the Indian missions. Two of his books, the *Theoretical and Practical Grammar of the Otchipwe Language* and his *Dictionary of the Otchipwe Language*, are standard works for all Chippewa scholars.

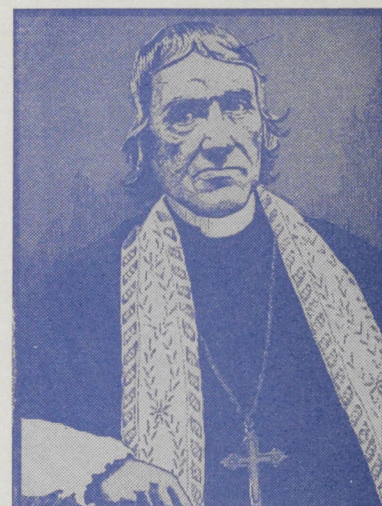
Born near Dobernig, Slovenia, Frederic Baraga received a law degree from the University of Vienna in 1821, but determined to enter the priesthood. He was ordained in 1823, and served parishes in his native land for seven years. After the founding in Vienna of the Leopoldine society for foreign missions, he volunteered for service in the U.S. He arrived at Cincinnati early in 1831 and began to study the Ottawa tongue.

In May of the same year he was sent to the Ottawa village of Arbre Croche, now Harbor Springs, Mich., where he baptized many converts. He travelled widely through the territory and in 1833 founded a mission on the site of the present Grand Rapids, Mich., but incurred the enmity of tradesmen for his scathing denunciation of the liquor traffic they carried on with the tribesmen.

He was transferred, and on July 27, 1835, he arrived at La Pointe, the American Fur company's station on Madelin island opposite Bayfield, Wis., on the far shores of Lake Superior.

He built a church here in 1837 for the Indians, retired French-Canadian voyageurs, and half-breeds, after a trip to Europe to obtain funds.

During the long winters he devoted himself to the study of the



Bishop F. Baraga

Chippewa language, the universal dialect of the Northwest. His long and difficult missionary journeys by canoe in summer and snowshoe in winter took him to Grand Portage, Fond du Lac, and L'Anse, now the seat of Baraga county, Michigan.

At this latter place he began a mission in 1843 and set up his residence here, where he taught the Indian converts to build log houses and to live in a civilized manner. He also made friends with the miners who were flocking to the newly discovered copper deposits in the northern peninsula.

On Nov. 1, 1853, he was consecrated Bishop of the new Vicariate Apostolic of Upper Michigan, with his residence at Sault Ste. Marie, but he still visited his former missions on Lake Superior. In 1857 the vicariate became the Diocese of Sault Ste. Marie and Marquette.

He moved from Sault Ste. Marie to Marquette in 1866 and erected a Cathedral in his new see city. This became his final resting place two and one-half years later. In 1931 petitions were introduced urging the beatification cause of Bishop Baraga be opened.

Pierz Memorial

His Eminence Edward Cardinal Mooney, Archbishop of Detroit, blessed the statue of the noted Indian missionary, Father Francis Pierz, "the Father of Diocese of St. Cloud," near the entrance of St. Cloud Hospital.

The ceremonies marked the hundredth anniversary of the arrival of Father Pierz in Minnesota.

He taught the Indians how to farm, and had schools to teach them crafts, reading and writing. He took up his labors in 1852 and returned to his native land in 1875.

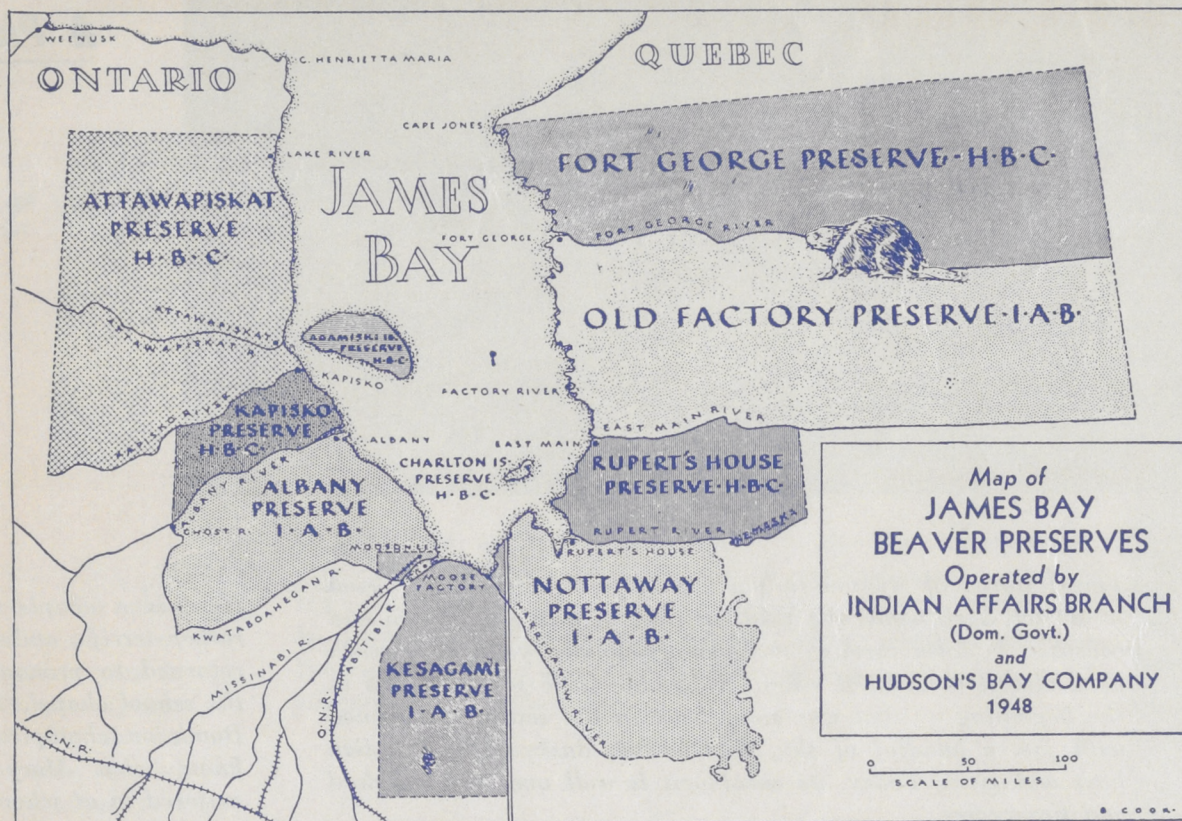


Henry Bluebird, grandson of Chee Dodge, a famous Navajo chieftain, was one of the 1951 winner of the Marquette League High School Scholarships.

He wears the school's medal for high marks for the three period of his freshman year.

(Cut courtesy of "Marquette League")

TREMENDOUS INCREASE IN FUR-TRAPPING ACTIVITIES



Besides the James Bay Beaver Reserves operated by the Indian Affairs Branch in conjunction with the Hudson's Bay Company, there are many other areas where a fur conservation program is in effect, especially in the Provinces of Manitoba and Saskatchewan. Mr. Hugh Conn, of the Indian Affairs Branch, is in charge of all fur conservation projects.

The native trappers of Ontario have moved out to their trap line zones for beaver, marten, fisher, lynx, mink, muskrat, otter and raccoon. Fur is reported plentiful, but prices have been low and it will not be until Spring that the trappers will know how well they have fared from a financial point of view.

Trapping has become more profitable as a result of the zoning and fur-farming policies of Ontario's Dept. of Lands and Forests. Particularly around James' Bay and in the Patricia District, trapping is reserved entirely for the Indians. Through his council, which meets with officials of the Indian Affairs Branch, the Indian is assigned an area on which he is permitted to operate.

He carefully counts the number of "live" beaver houses and he is allowed to take one beaver per live house. This measure was suggested by the Indians themselves and as a result there is always breeding stock left behind for the following years.

In the James' Bay area, beavers were almost extinct until a few years ago; with the new policy they have increased tremendously.

Last year a similar policy with relation to the marten and fisher has been inaugurated. Many of these were live-trapped in Algonquin Park and shipped to outlying areas.

The average trapper may invest several thousand dollars in equipment. They may have as many as a hundred and fifty traps of various sizes, at least five dogs, a sleigh, snowshoes, rifle, tent, stove, etc., and a winter supply of groceries.

Usually it takes a whole day to cover the section of the zone on which a trapper is working, during which he travels between fifteen and twenty miles, and then, at night, skinning and stretching the pelts of the animals he has caught.

The Indians usually spend the summers with their families at relatively civilized points, such as Moose Factory. Then as soon as ice conditions permit travel over the muskeg, they head for their traplines, which may be anywhere up to two hundred miles back in the bush.

Some come out for Christmas, but most of them remain in until early Spring.

(Ontario Gov't Services Publication)

Sue Vermont State

WHITE RIVER, Vt. — Iroquois from Quebec have requested the services of a lawyer to help them recover a sum of money which they claim it due to them by virtue of an old treaty.

They claim their ancestors have hold to white settlers lands in Vermont, for which they never had been paid. The land is estimated to be worth \$100,000.

Unsuccessful attempts to obtain payment had been made in 1812 and again in 1854.

Catholic Indian Missions in the U.S.A.

WASHINGTON, D.C. — According to information released by the Bureau of Indian Missions, there are 80 Indian reservations in 23 states and Alaska where Catholics missions are conducted.

Personnel in these missions included 222 priests, 519 sisters, 86 scolastics and lay brothers, 40 lay teachers, and 100 Indian catechists.

Indian Mission chapels number 406; there are 61 catholic schools, of which 24 are boarding schools and 37 are for day pupils.

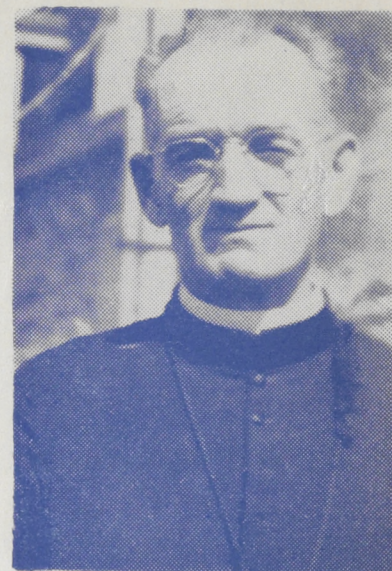
They care for a total of 8,107 pupils, but approximately two thirds of Catholic Indian children are not in Catholic schools.

In a population of about 400,000 Indians and Eskimos, more than 100,000 are Catholics, and the bulk of the remainder are still pagans. The bureau of Catholic Indian Missions, was established in 1874 by the United States Hierarchy to promote the Mission work.

THREE DIE IN TENT FIRE

MEADOW LAKE, Sask. — A tent fire on October 6th took the lives of three Indian children living on the reservation here. The parents are Frederick and Rose Merasty.

Reverend F. Poulin, O.M.I. Drowns at Berens River



Father Poulin, O.M.I.

BERENS RIVER. — Father F. Poulin, O.M.I., Missionary at Berens River, died on Sunday, November 9th, while traveling on the river's thin ice.

He broke through the ice while on his way to make a call to the Whiteway family, up river, at 2.30 P.M. The body was found around 4.00 P.M. On the following Tuesday, his body was taken to St. Boniface for the funeral.

Father Poulin was born in Beauceville, P.Q., in 1905; ordained a priest in 1932, he was appointed at Camperville, Man., in 1933; he worked at Lestock, Sask., Fort Frances, Ont., and came back to Camperville until two months ago when he was appointed at Berens River.

R. I. P.

Artifacts found at Mortlach

MORTLACH, Sask. — Mr. B. Wettlaufer, of Saskatoon, discovered recently broken pieces of ancient pottery, carved stones, tools and other early Indian artifacts, in a valley near Mortlach, which was strewn with the bleached bones of slaughtered buffaloes.

These artifacts were found at the first, second and third cultural levels which go back about three or four hundred years. At the seventh and earliest level of one project, he made an exciting find — a variety of artifacts beautifully preserved and sealed off by a layer of clay.

Mr. Wettlaufer plans to continue his search in 1953; he will be in the McCord district making a test excavation for traces of early men.

Indian men of Pisac, Peru, keep their hats on at Mass and the women take theirs off.

A Picture Story

Sac

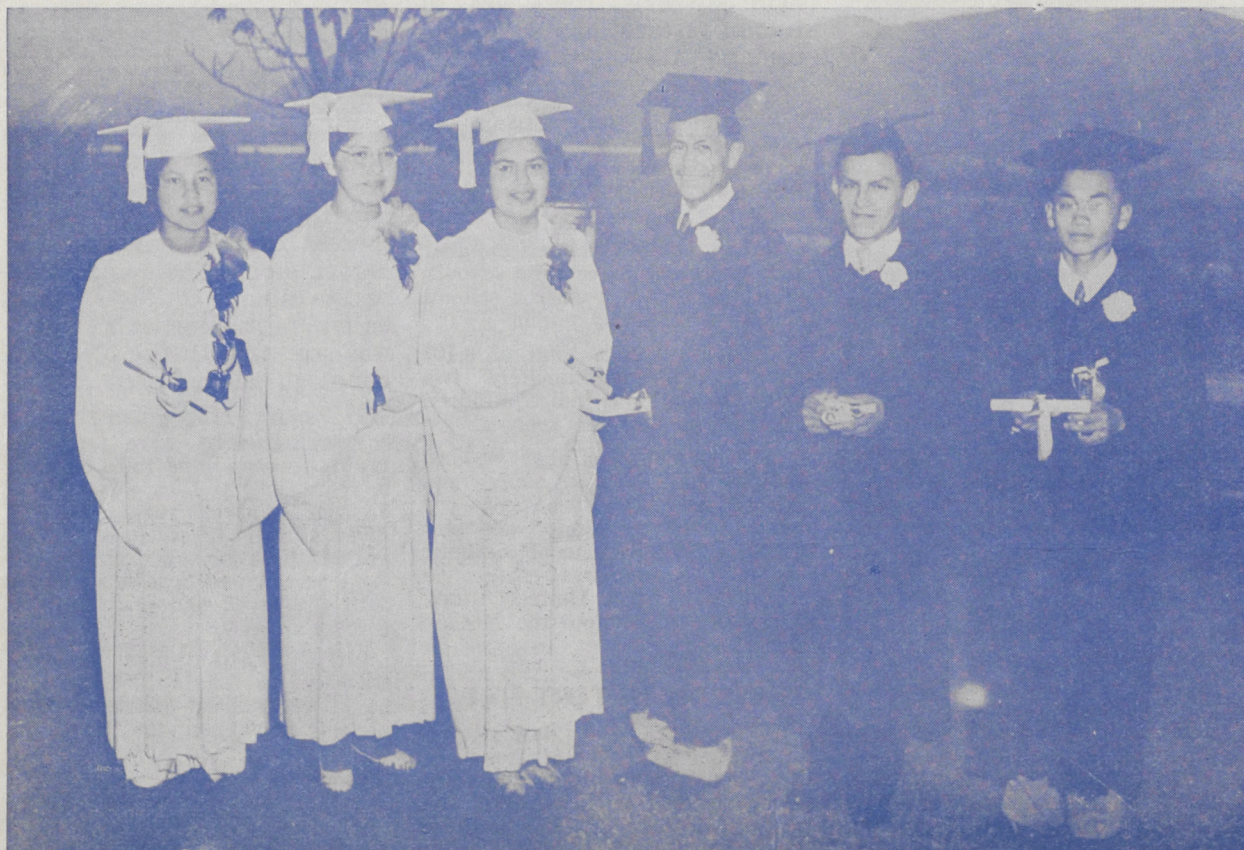


*The Main Building
of St. Mary's Indian School*

The Children of Mission Indian School — their numbers legion — stretch back across the fields of time in a line unbroken and constant — down through the memory-clouded years they reach back almost a hundred years. A humble little school it was in the beginning — that was away back in the sixties. It opened with just a handful of shy, dark-haired, dusky-skinned Indian boys and girls. Today, its enrolment is well over two hundred and twenty-five.

Here is a couple who thought rather terrific and who, when returned to pronounce their marriage in the school chapel. Herbie Francis, Dominion champion — parallel bar — know what Mary Louise Ch... majored in at school. But from it will be home economics.

These are the six graduates who received their diplomas from the hands of Archbishop Duke, in June 1951. The Oblate Fathers have been in charge of the institution since its foundation (1861). Rev. J. Hennessy, o.m.i., is the actual Principal.



ure Story

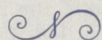
Saint Mary's Indian School

Mission City, B.C.

Founded in 1861

(Cuts and text reproduced by courtesy of "Oblate Missions")

In June 1951, the school paid honour to the first matriculating class. His Excellency Archbishop Duke, of Vancouver, attended the ceremony and presented the diplomas. During his address he spoke with deep affection for the Oblate Fathers and the Sisters of St. Anne whose efforts have so advanced the cause of education among the Indians.



As a matter of fact, they have excelled in so many fields of endeavour that we do not hesitate to use a common word in its modern meaning and so last year in the district music festival for the Fraser Valley they won: the high school trophy; the junior choir the grade school choir; the senior folk-dancing; the intermediate and junior as well as the mixed folk dancing. To sum it up they won every competition they entered.

Archbishop Duke,
of Vancouver, addresses
the Mission City Indian
School Graduates

The "Spanish" Dancers

o thought each other were
o, when schooling was over,
e their matrimonial vows in
bie Francis (the groom) was
— parallel bar. We do not
ouise Charlie (the bride)
But from now on we suspect
nics.



KENORA PUPILS ON WINNIPEG VISIT



There 35 senior girls from Kenora (St. Mary's) Indian School, accompanied by three Sisters of the teaching staff, were guests of J. Johnson (center) at Eaton's Retail Store in Winnipeg, last June.

THE LEGENDS OF CHRISTMAS

There are almost as many Christmas legends and superstitions as there have been Christmases. Countless customs from the Old World have been absorbed through the centuries into the celebrations that we participate in today. A few, however, have been passed down from one generation to another, remaining always the same.

The Indians of Eastern Canada, for example, believe that the deer kneel in prayer each Christmas Eve. An early missionary probably is responsible for the idea, but it still lingers and wily Indians have always attempted to catch the deer in the act.

In England, it is believed that the bees express veneration for the nativity by singing in their hives at midnight. The bee hives are always adorned with holly sprigs for the Yuletide season.

In Europe it was custom for a young girl to creep to the family woodpile on Christmas Eve and pull out the first stick that her hand touched. If the stick was a straight one, with no knots, tradition said that she would have a good husband.

Farmers in Europe also gave torches to their children and sent them singing into the apple orchards and the fields. The mice, caterpillars and moths were said to flee before the approaching songsters.

In early Germany it was a belief that water turned into wind during the hour before midnight on Christmas Eve.

Games for All Make Christmas Family Party

Christmas is the time for family get-togethers. One of the best ways to make these gatherings memorable for all concerned is to engage in games which the whole group can play.

A nice one to start off with would be a Sugar Plum Hunt. Have one member of the family hide Christmas candies ahead of

time in various nooks and corners around the house. At a given signal everyone starts hunting and gathering the pieces. The one who gathers the greatest number would be given a prize.

The Christmas Puzzle is another good one to get things going. Look through some magazines, which are filled with pictures of Santa Claus at this time of year. Cut out enough of these to go around, paste them on stiff cardboard, and cut them into pieces. Then put each group of pieces in a separate paper bag. At the signal, everyone opens a bag and starts putting the puzzle together.

St. Francis Made First Crib in Cave

St. Francis of Assisi is believed to have originated the custom of displaying the Christ Child in a crib at Christmas time.

He is reported once to have said to one of his followers: "I wish to celebrate holy Christmas night with you. In the woods near the cloister you will find a cave where we shall arrange a manger filled with hay. We shall have an ox and an ass just as at Bethlehem. I wish to see how poor and miserable the Infant Saviour became for us.

So at midnight, in the small Italian village of Garcia, in the year 1200, St. Francis and his followers celebrated Mass at the cave and sang hymns in honor of the Christ Child.

We acknowledge receipt of the Blood I. R. chronicle as we go to press. It will be published in January, as the December issue must be mailed quite early.

THE "SNOW SNAKE"

By E. T. MONTOUR

BRANTFORD, Ont. — One of the most exciting Indian games of all can be seen any snowy afternoon on the Six Nations reserve, near Brantford. There, amid cries of "Hun-You! Hun-You!" the Indians gather to throw the wooden "snow snake." It is a game peculiar to the Indian people, and one that requires great skill.

The "snow snake" is an elliptical piece of polished hardwood—ironwood, maple or hickory—seven feet in length, an inch or more in diameter and with a snake's head carved at the front end. This head is banded with a ring of lead and the nose is sheathed with the same material. There is a finger groove carved at the rear end.

Ranges are built up in the snow about three feet high with a grooved track in the center, along which the wooden snake travels. Under the best of conditions and with expert throwers, the snake have been known to glide nearly a mile. A three-quarter-mile glide is average.

Styles of delivery are many and varied as in the game of curling, though the sliding and, in some cases, the rolling delivery is favored. There is a "hack" where the thrower's foot is secured just before the throw. After the delivery, the experts "follow through" to the extent of sliding beside the range, some rolling and others even somersaulting.

The game has its hazards. So forceful is the delivery that, should the snake be allowed to wobble in the ice channel, it may cut through the side wall and fly 40 feet into the air, scattering the spectators. A slowing throw has been known to pierce a leather boot. So delicately balanced and well polished is the wood that, when lowered to a smooth ice surface, it moves by its own gravity.

Unlike lacrosse, this Indian game has never been adopted by the white man, though large crowds come to the inter-reserve matches. Expert judges and marksmen stand at the end of the throw to credit the last fraction of an inch. After an afternoon's competition, the style and execution of the various throwers is heatedly discussed.

The "hot stove" league still speaks of the great throwers of the past: Andrew Bomberry, Ed Martin and George Silversmith. These were experts who were heroes of many a district and inter-reservation throw. They were pitted against the best from the Cottaragus and Alleghany reservations.

Among present-day experts on this reserve are Lawrence Jonathan, Lloyd Anderson and Albert Porter.

One of the earliest carvers of the woods was Abe Green, an expert whose products are still preserved. Present-day carvers are the Porter brothers and George Silversmith.

This carving and finishing is a secret art, each carver favoring special methods and carefully selected polishes. Two years are required to produce a snow snake, and for one whole season it rests in oil.

Different shapes and weights are required for differing conditions—ice, wet snow, powder snow, windswept or sheltered ranges. As in skiing, waxes and polishes are varied to meet changing conditions.

(Toronto Star)

Records Show Yule Customs Were Old In Fourth Century

The exact age of the Christmas festival is not known. Records show, however, that the holiday was spoken of in the fourth century as a custom of long standing.

Christmas began as Christ's Mass, or the Mass of Christ, sometime during the fourth century. It took that long after the blessed night for the great importance of Christ's birth to be realized by the people. Until this time it had been the custom of the Church to celebrate the anniversaries of deaths, rather than births. Christ's birthday was the first to be made an occasion for feasting.

The date for the celebration of the Christ Mass was selected by the Church. So many years had elapsed that the actual date of His birth could only be a matter of conjecture.

The festival and spirit of Christmas spread through the Christian worlds. Pagan customs, even as they do today, attempted to adapt themselves to the Christmas season.

For many years after the origin of Christ's Mass the Church frowned upon the practice of exchanging gifts during the festival season. Later, however, the practice was condoned, in remembrance of the spirit of the Three Kings of the Orient who had followed a shining star to the crib of the new-born Christ, bringing presents with a sense of humility.

MAN IS A QUEER ANIMAL

With a lid on each eye
And a bridge on his nose,
With drums in his ears
And nails on his toes;
With palms on his hands
And soles on his feet
And a large Adam's apple
That helps him to eat,
With a cap on each knee,
On each shoulder a blade
He's the queerest thing made.

FR. LATOUR, O.M.I., ELECTED PRESIDENT

GLEASON, Alta. — The Indian School Teachers' second Annual Convention for Alberta was held at Old Sun School here, October 15-17, under the presidency of Fr. E. B. Rolande, O.M.I.

At this convention, at which Regional Superintendent Gooderham and Inspector L. Waller attended, Fr. J. Lessard gave a very appreciated talk on "The Influence of School Activities on the Social and Moral Outlook of the Indian Child".

A tour of the Blackfoot reservation was scheduled on the first day of the meeting. On October 16th, Fr. J. M. Latour, O.M.I., was elected President of the Indian School Teachers Association. Dinner was served on that day at the Crowfoot Indian School.

On the last day of the meeting, Mr. L. Waller gave a talk on school administration. Practically every Catholic Indian school in Alberta was represented at the three-day meeting.

Students' Council Election

ONION LAKE, Sask.—On September the 8th, Gordon Thunderchild was elected Chief of the first group of the boys' student council; Adam Paddy, Moise Paull, Percy Waskewitch, David Yellowmud and Harry Whitstone, were elected Chiefs of the other groups.

The elected councillors: John Wolfe, Joseph Jimmy, Mark Pahtaykan, Norman Pahtaykan, Wilfred Antoine and Eric Cardinal.

Girls Organized

On September the 11th the girls elected their "Mothers" and "Big Sisters". The Misses Olivine Fox, Rosalie Chocan, Alice Chocan, Agnes Chocan, Fredeline Meechan, Dorothy Cardinal and Helen Whitstone were elected Mothers for the various groups, while the following Big Sisters were chosen: Aldina Chocan, Florence Lewis, Angelina Jimmy, Florida Bear, Agnes and Susan Jimmy.

"Teepee Tidings"

LEBRET, Sask. — The Lebret Indian School is issuing a new publication, which takes place of its annual year book. It is called "The Teepee Tidings" and it is edited by one of the High School students, Clive Linklater. The first issue reports on the various school activities from the opening of the year, last September. Albert Bellegarde is the sports editor.

Congratulations and long life to "Teepee Tidings".

Scholarship for Indian



Melvin Hills, is the 1952 winner of the Marquette League High School scholarship; he is a Yuma of St. John's Mission, Arizona. He is also a talented musician. He now attends St. Ann's Academy, in New York.

Father Renaud writes...

to all Indian boys and girls attending Residential Day schools throughout the country.



Dear boys and girls!

So soon, and it is already Christmas! Four months already you have spent in school! Time goes by so fast. I hope that these four months have brought you new ideas, new skills and new friends.

NEW IDEAS

New ideas in Religion, Social Studies and Science. In other words, by now, you should know more about God, Our Maker and Redeemer, more about His love for us in giving us the Sacraments, the Church and Mary, His own Mother. You must have learned more about God's images in the world: the men and women who have made this country or who help us in so many different ways to keep fit and happy. And also the rest of God's creation: the trees, flowers and plants, the animals, birds and fishes, the mountains, rivers, lands and minerals, every beautiful thing that sings the glory of God simply by being beautiful and well done. About these you learn in your Readers, Social Studies and Science textbooks. I hope you always keep in mind that God made them all, together with ourselves.

NEW SKILLS

This means reading, writing and counting, which everybody needs. It also includes singing, sewing, woodworking, cooking, etc. You notice that I have listed singing first and many of you know why. There is nothing I like better than to hear a group of Indian boys and girls, of any age or grade, singing with all their heart and grinning all around their wide open mouths! And Our Lord feels the same about it too, I know: He told me so.

NEW FRIENDS

By now, you must know and like everyone in your classroom, including your teacher! Every boy and girl in your classroom is a different way for God to show Himself. Maybe He did not make every single one of them according to your own taste and ideas. That is His own business. One sure thing is that He made them all Himself, knows them and loves them. So must you. As for your teacher, between you and me, I think that he or she is a swell person, giving you so much time, attention and care. You love her, don't you?

YOUR SCHOOL PRINCIPAL

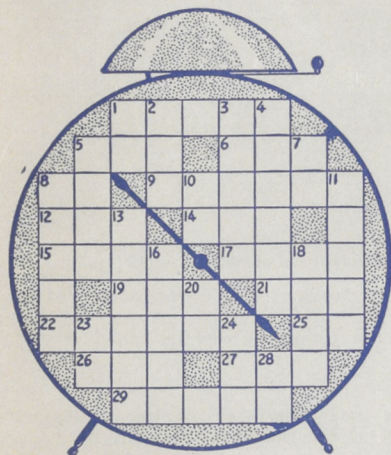
Should I say a word about your Principal, for those of you who are in residential schools? That is not very hard since I know him personally and believe that he is one of the finest priests that God has made especially for you. His work is not an easy one, you know, as he has to look after each and everyone of you and care for you as if you were his own children. That means a lot of responsibilities with so many of you in one school. Nevertheless there he is, smiling all the time, working for you often late at night to make sure that you have everything you need and that you are happy. Make sure that he himself is happy and everybody else in the school, by being your best in the classroom and everywhere.

MERRY CHRISTMAS TO ALL



P. G. Renaud O.M.I.

Time to Wake Up!



Words Across

- The clock's smaller hand points to these.
- Where you are when this clock rings.
- Sick.
- Northeast (initials).
- People who dine.
- A tall, graceful tree.
- The length of time you have lived.
- To miss one's footing; slide.
- Agile; lively.
- A short sleep.
- Chemical name for salt.
- A clock makes these when it rings.
- Second note up the scale.
- Route (abbr.).
- To cultivate a garden.
- German industrial city in the Ruhr.

Words Down

- Masculine personal pronoun.
- Opposite of even.
- What the bell on this clock does.
- What a person does until the clock weakens him.
- The clock's — wakes you up.
- Italy's coin, the lira (abbr.).
- Where baby birds sleep.
- Des Moines is the capital of — (abbr.).
- Fashion.
- Name of a clock's larger hand.
- The glass portions of a window.
- Lightly cooked.
- Paid (abbr.).
- "Give me liberty, — give me death"
- Feminine personal pronoun.
- Upon.

Indians To Be Given Vote In Manitoba

WINNIPEG, Man. — An estimated seven thousand Indians can vote for the first time in Manitoba's next Provincial election as a result of the Election Act Amendments introduced recently in the Manitoba legislature.

Extension of the franchise to the Indian population was one of the eighteen recommendations by a Special Committee appointed in February, 1950, to revise election procedure.

Urges Indian Vote

Mr. Lloyd Stinson, member of the Committee which recommended the changes, said he had made the suggestion to give Indians the vote. He thought the bill should have required a party designation of candidates on the ballot.

New Polls

LE PAS, Man.—The Northern Mail reports that Canada's most sprawling electoral constituency, Churchill, is being overhauled, along with many others in Canada, in preparation for next year's general election, when Indians will have their first vote.

Polling units for isolated and small bands of Indians are in-

volved in early preparation. Each Indian participating in franchise privileges is required to sign a waiver, agreeing to pay taxes on his earnings, over and above the Income Tax minimum.

Since most Northern Indians do not earn more than the taxable minimum, this will not affect them financially, but as yet not one has signed waivers in the Churchill constituency.

Speculation upon the general election date sets it at some time in the Fall, because of Coronation ceremonies, which will involve considerable official representation from Canada next June, the most favored month for federal elections.

CIRCUS LIFE DISAPPOINTING

LONDON, England. — The two Morley Indian families who had spent eight months in England with the Billy Smart New World Circus, as an exhibition of teepee life in Canada, returned home early in November.

They were very dissatisfied with the circus life they had been leading in Britain.

Mr. Eli Rider reported that he, his wife and one child had received approximately \$30.00 a week, which he declared was far less than they had been led to expect. He said his family had worked long hours, often sitting besides the teepee selling postcards from 11.00 A.M. till 11.00 P.M.

The two families were quartered in one small trailer; they were used for all sorts of publicity promotions. "It's the first time, says Mr. Rider, we ever got so pushed around. It never happened to us in Canada. We won't come back."

Both, however, agree that the trip itself had been interesting and the English people had been very friendly. Highlight was meeting the Duke of Edinburgh recently, when he visited the district in which the circus was showing.

Six Lose Lives in a Blaze

NANAIMO, B.C. — Six Indians, Mac Thomas, his wife, his brother, and their three children, were burnt to death on November 14th when fire leveled their frame home on the Nanaimo Reservation.

Three other Thomas children fled the burning home and were not injured.

It was believe the blaze was started by an over-heated stove, caused by a strong draft in the chimney.

INDIAN WAR BONNET FOR BISHOP



In appreciation for all he has done for the Navajos and other Indians of his diocese, Bishop Bernard T. Espelage, O.F.M., of Gallup, New Mexico, received a war bonnet from "Santa Claus" at the annual Christmas party at the Catholic Indian Center in Gallup.

STONY BAND TAKES TO NEW RESERVE

CALGARY, Alta. — A band of Stony Indians living on a spacious flat, formed by the Bighorn River where it enters the North Saskatchewan, has made substantial progress, since being placed there in 1949.

Prior to that time, the Stonys had made their home on the Kootenay plains, thirty-six miles west of Nordegg, Alberta.

The new reserve is called the Bighorn and is located fourteen miles west of Nordegg.

A flu epidemic, in 1949, depleted the population of the band to a near handful. They are called the Wesley Band and are related to the Stonies who lived at Morley.

Living conditions for these Indians have taken an upward trend since 1949. The parents are interested in their children's education and have built many homes near the new day school.

The pupils have won a number of prizes at the Calgary Exhibition for their handiwork.

Several of them are experienced guides and take out hunting parties in the surrounding area each fall. Many have grown gardens; they also have one hundred and fifty acres in green feed for their horses.

A sawmill on reserve provides logging. A few work in the mines at Nordegg. They rely largely on hunting and trapping to support themselves and their families. Comfortable houses have been constructed on the reserve.

AWARDED \$500 FOR RESCUE

MINNEDOSA, Man.—Bruce Flett, from Elphinstone, was presented with a five hundred dollar award by the I.O.D.E. for saving the lives of four people at Clear Lake, more than a year ago.

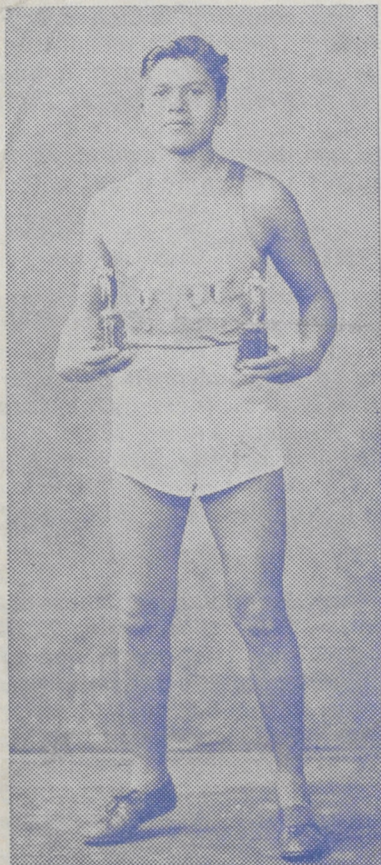
The award was made in recognition of Mr. Flett's courage in launching a small boat during a gale in the summer of '51, when Edward Cowan, his wife, two daughters and a son-in-law upset about three hundred yards off shore.

Four of the five people in the boat were saved, Mr. Cowan alone drown.

Mrs. Cowan presented Mr. Flett with a new 22 rifle and some ammunition.

Mr. J. Rayson, Indian Department Superintendent from Portage-la-Prairie, was attending the presentation. Last summer Indian Department officials had honoured Mr. Flett when they awarded him a new three-room house on the reserve.

CHAMPION



Clarence Little-Evergreen-Tree is now in New York, attending St. Ann's Academy as a Marquette League High School Scholarship winner of 1951.

Clarence won seven medals in New York during his freshman year.

(Marquette League Cut)